the Alliance Witness

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NOV 7 1961
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NOVEMBER 1, 1961

K. L. GARDNER

CHRISTIAN CHILDREN, THAILAND

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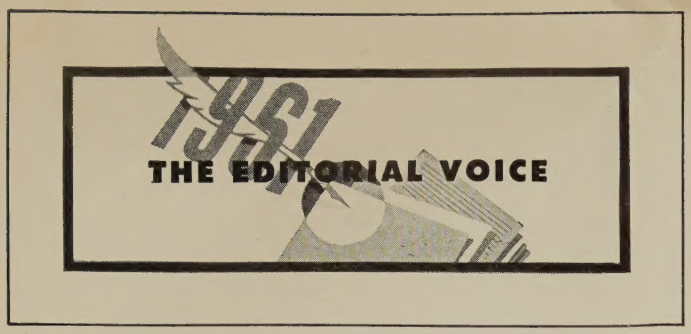

SATAN'S DEFEAT LINKED TO HIS MORAL FOLLY

In a previous piece I called in question the general belief that the devil is wise, and suggested that shrewdness is all that we may properly attribute to him, since sound moral judgment is an ingredient of wisdom and this the devil does not possess.

Further thought might require that we modify our belief that he is shrewd in any other than the most superficial meaning of the word: for shrewdness carries with it ability to plan ahead successfully, and apparently the devil is unable to do this. The truly shrewd man does not get caught in his own trap, but the devil has been caught in his not once but many times.

A shrewd strategist knows when to attack and when to call off the attack and withdraw. This the devil never seems to know. Bible history will show that he frequently went too far and defeated his own purposes over and over again.

One example of this was the heat he turned on the Hebrews in Egypt. Pharaoh had a pretty neat thing going (from his standpoint) when he managed to get all the able-bodied men among the Hebrews to work for him free. A great army of laborers was busy making bricks for the vast building activities of Egypt, and these bricks were costing Pharaoh not one cent. They were being made by slave labor. Had Pharaoh been wise, or even shrewd, he would have eased the pressure on the Hebrews a little and so continued to enjoy the benefits of their free labor for years to come. Instead he imposed impossible terms, drove the afflicted Hebrews to their knees and brought God to their rescue. Surely the devil overshot himself that time.

In the days of Esther the evil Haman listened to the blandishments of Satan and set out to try to destroy the Jews. The outcome revealed how very unwise the effort had been. The Jews went free and Haman swung from the very gallows he had erected for his hated enemy, the Jew Mordecai. When the body of Haman swung back and forth on the gallows he had built for another the folly of unrighteousness was exposed in a way and to a degree that must have surprised Satan. The world now knows, or can know if it will, that every gallows built to destroy good men will hang the builder at last. Justice may be a long time getting around to it, but evil will hang finally. Satan did not know this, or if he did he never intended that the secret should get out; either way his supposed shrewdness failed him.

Then, Satan's long, unrelenting warfare against the church has never been successful, and this has been at least partly due to his own unwisdom. In his fury he has shed the blood of millions of the saints, but always the blood of the martyr has become the seed of the church. "But the more they afflicted them, the more they multiplied and grew," first spoken of Israel, accurately describes conditions among the Christians down the centuries. Had Satan been the shrewd strategist he is said to be he would long ago have stopped trying to exterminate Christianity by direct attack; yet he is still trying in many parts of the earth, and in so doing he is creating public sympathy for the very persons he is seeking to destroy. This reveals not wisdom but a large amount of blind malice instead.

For the Word of God and for the testimony of Jesus Christ the apostle John was exiled to the lonely isle that is called Patmos and, if tradition may be believed, was sent to work in the mines. But from his mine John saw farther than any king ever saw from his throne; he saw more from his mine than any astronaut ever saw from his orbit, for the scroll of unborn history was spread out before him and he was permitted to see the unfolding of the purposes of God onward to the time when the New Jerusalem will descend out of heaven from God.

John would have been less trouble to the devil back in Ephesus. Had he been permitted to go quietly about his church duties he might have gotten comfortably old without giving the world a preview of the downfall of Satan's empire and his incarceration in the lake of fire. We can only conclude that Satan did not know how things would develop when he attacked John, and that he is therefore not as shrewd as he is supposed to be.

From Satan's standpoint the slaying of the Man Christ Jesus was another huge blunder. In his hatred he carried his persecution to the point where Jew and Gentile united to destroy this Man whose very presence was a rebuke and a judgment to them and to him. But God turned the cross into an altar, and while wicked men watched Jesus die in the belief that they were getting rid of Him for good, He through the Eternal Spirit was offering Himself without spot to God as an atoning sacrifice for the sins of the world. Surely this was never in the mind of Satan when he set out to kill the Man whom he instinctively knew was his great enemy. The resurrection of Christ was his most stunning defeat.

One thing we must never forget: Satan is too shrewd for any of us, and to trust to our wisdom is to take the sure way toward defeat. God has turned Satan's original wisdom into a built-in folly that makes it impossible for him to achieve his wicked ends. He has made evil his good, and in a moral world presided over by a just God evil cannot win.

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Renew your subscription early in the Campaign. It will encourage your local committee. The Campaign ends November 26.

Could this be why we find so many "weak" among us? Certainly Christians have a right to expect spiritual food— and it is the pastor's duty as well as privilege to provide it.

By REV. OLAV EIKLAND

Is the Evangelistic Sermon Always in Season?

SOME time ago I attended a Sunday morning church service where a special speaker had been invited to give the message. Since he was well acquainted with the congregation he should have known that practically all present were professing Christians. Surprisingly, however, he preached an evangelistic sermon to the unsaved.

The next Sunday morning I returned to the same church, hoping to hear a sermon for Christian worshipers. A young preacher was in the pulpit and his message was directed to the unsaved. Christians went home that morning hungering for the life-sustaining bread from heaven.

Knowing that both of these speakers were laymen, on another Sunday morning I went to another church where a small group of Christians was gathered for worship on a hot day. The speaker was an experienced, ordained minister. Great was my astonishment when he gave an evangelistic sermon, closing with an invitation for sinners to come to Jesus for salvation.

To bring unsaved souls into the kingdom of God through evangelistic sermons is an important part of the preaching ministry of a pastor or preacher. But to "every thing there is a season," and the wise servant will know the appropriate time to speak to the unsaved as well as to the saved, thus giving them "meat in due season." Have our Bible institutes and seminaries been negligent in pointing out this fact?

"But," some preacher may say, "I know there are some unsaved persons present even in a regular Sunday morning service." If that is so a personal appeal by the pastor in private conversation would be much more effective, for undoubtedly such persons already know the way and the truth and how to enter into life, needing only the pressure of a decision toward acceptance of the Lord as Saviour.

"Who then is
a faithful and wise servant,
whom his lord hath made
ruler over his household,
to give them meat
in due season?"
—MATTHEW 24:45.

It has been said that four-fifths of the Bible contains God's messages to His people—in both the Old and the New Testaments. If so, should not we follow the Bible approach in conveying the Lord's message to men today?

Too many sermons preached to the unsaved in church result in a stagnant Christian life. What would have happened to the children of Israel if they had remained at the bank of the Red Sea, singing songs of praises for deliverance from the Egyptians, speaking of the glorious redemption they had experienced by escaping Pharaoh's tyranny? They never would have reached Canaan.

But many Christians have a retrospective view of the Christian life. Public testimonies center around the thought "I'm glad I am saved"; they seem to have encamped on the border between God's kingdom and the world. In contrast, the watchword of the Christian should be "Onward, Christian Soldiers!" Paul speaks of "forgetting those things which are behind, and reaching forth unto those things which are before."

God's Word has all the elements we need for growth in the Christian life. It is the pastor's privilege, week by week, to prepare its "meat" for his flock, providing a wholesome diet with such variety that the spiritual appetite may remain whetted.

In a church where such necessities of life are neglected, substitutes will be resorted to. The preacher may be a good conversationalist, trying to kindle the spirit of worship with the strange fire of social wit and entertainment. Programs may be prepared, designed to give the people what they want, not what they need. Music and song feed the emotional life with great "blessings." True, there are great blessings in music and song, but if served to excess they will result in surfeiting the appetite. A flabby norm of life will weaken us, as happens to those who physically overfeed on ice cream, cake and candy.

We preachers have a tendency to circumscribe our doctrinal teaching and preaching, emphasizing certain Biblical truths to the neglect of other doctrine. We become like a sheep bound by a chain in the pasture. She can only reach as far into the pasture as the chain allows her. Thus we not only obtain a limited amount of food from God's storehouse, but we are deprived of the adventurous outreach toward wider grasps of God's treasure of knowledge and the hidden fountains of refreshing waters.

A preacher cannot lead his audience farther than he has come himself as discoverer and explorer of God's kingdom, having the Bible as his guide. He is to follow the Good Shepherd, leading his flock in the paths of righteousness beside the still waters, and with rod and staff to

guide them through the valleys of dangers, doubts, perplexities and fearful tribulation. If he lacks the true pastoral qualities his messages are apt to become a repetition of doctrinal clichés or pious platitudes, buttered with humorous or tragic stories.

Christ gave His disciples good advice on how to teach and preach the gospel when telling about the "householder, which bringeth forth out of his treasure things new and old" (Matt. 13:52). Evidently the old things refer to "that form of doctrine which was delivered you" (Rom. 6: 17), and the new things are the growing experiences in understanding, appropriation and utilization of old things.

The Bible is a mirror, reflecting not only our sinful acts but our sinful nature. How prone we are as preachers to preach about the sins of men, forgetting to speak about the man of sin within us. The American College Dictionary defines the word "self" in over one hundred dispositions from "self-abnegation" to "self-wrong." So eloquently does Paul word-paint true love (1 Cor. 13) that we can see it in its different fourteen manifestations, like a double rainbow in perfect glory and beauty. So eloquent became the psalmist when contemplating the beauty, the harmony and the power of God's law that in Psalm 119 he described its 176 hues of grandeur to the pious human heart. What inexhaustible resources a preacher has for his public ministry!

The times in which we live are, to use the words of the poet, "grand and awful." God challenges us in a new way to explore the hidden mysteries of His creation, visible and invisible, by His revealed Word. He supplies us with a spiritual telescopic outlook upon the world, present and to come, as well as a microscopic insight into the human heart, revealing the particular remedy the ailing soul needs in this day of distress.

With the exploration of the scientists the material universe has expanded greatly before our eyes. Are we closing our eyes to the fact that the spiritual universe, created by God in purity and love, destined to provide everlasting bliss, is also expanding before us? By the anointing of His eyesalve, prophetic revelation will make everything round about us, before us and above us meaningful to us. The whole Bible and what it says—its history, poetry, doctrines and practical teachings—will shine in new light.

There is still on the old altar of the prophets and apostles the heaven-sent fire from which the divine spark can touch us. God delights still to touch his servants' lips with His "live coal," making them "his ministers . . . of fire."

This is what the world is waiting for. This is what the Sunday morning audiences in our churches are hoping to hear again. And God is waiting too. He is waiting for servants who, like John the Baptist, willingly permit their own voices to be suppressed so that "the voice of one crying in the wilderness" may be heard.

Are we willing to become that "voice" so that the Lord may find a "straight . . . way" to men's hearts? For God has a message of special import to man today, and His heart is burdened for its deliverance. It is sent to prepare the way for the second coming of His Son. And it is through His church, and especially through His ministers, that the way is prepared. ◆ ◆ ◆

VOLUME 96 NUMBER 22

the Alliance Witness

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Second-Class Postage Paid at Harrisburg, Pa.
Published biweekly by Christian Publications, Inc.
Subscriptions: United States and Canada, $2.00; Foreign, $2.75. Address correspondence on editorial matters to The Alliance Witness, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.
When requesting change of address kindly give both old and new address to insure proper mailing. *(Printed in U. S. A.)*

President Urges Prayer for Society's Finances

An Open Letter to Members and Friends of the Alliance:

I am coming to you in this way, directly and frankly, concerning the current financial need in the work of The Christian and Missionary Alliance. The statement of the Treasurer (page 19) reveals that contributions for the work of the Society around the world have been falling acutely behind the budget program.

Monthly operational deficits are on record for June, July, August and September, so that we have accrued an operational deficit of $165,000 as of October 1. Since we operate on a calendar year basis, we now have only about two months remaining in which to examine our own hearts and our possessions, and to determine prayerfully what we can and should do as individuals and as local churches to bring our missionary year to a successful conclusion.

"How can deficit financing occur in a missionary society?" some of you who have been faithful in your own prayer and giving may ask.

The goals and objectives of our international work were established in prayer and in faith for these months of 1961. Then the delegates to General Council voted, also in prayer and in faith, for the adoption of the budget necessary for the extension and undergirding of our task of proclaiming the gospel. In adopting the budget, all of us took the confident position of faith in the promises of God and the fact that we are about His business.

As you may well know, there have been no excesses of expenditure; we have only moved forward within the framework of the budget which we all felt was realistic and necessary.

Now, if we are to reach our budget goal by the end of this year, our contributions must total more than $400,000 in both November and December, well above the $330,000 monthly budget figure.

This is our most urgent financial situation in the Society since 1956. May I urge each of you to join with us in believing prayer each day. I also urge our pastors to arrange for special intercession in the prayer services of the local congregation.

Nathan Bailey

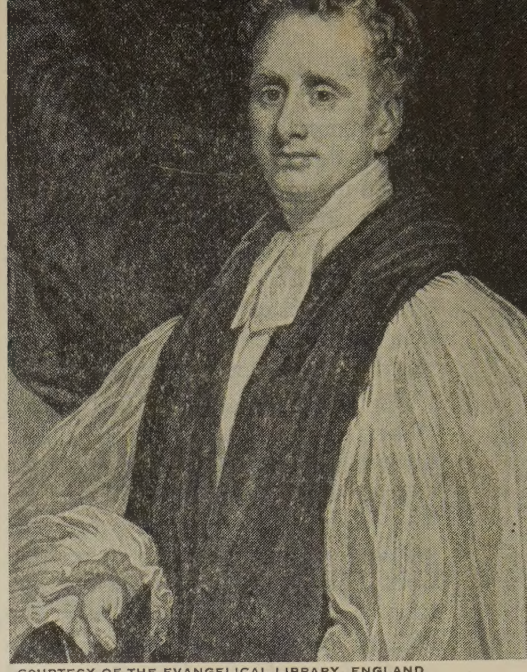
President.

A Missionary Hymnist

Unusual spiritual qualities and a love for study, as well as a genuine appreciation of nature and true beauty, marked him from his childhood, but holy living was his primary objective in life . . .

Reginald Heber

1783-1826



COURTESY OF THE EVANGELICAL LIBRARY, ENGLAND

By RUTH E. MARSDEN

THE story of the hymn "Holy, Holy, Holy" begins in "the year that king Uzziah died" and a prophet "saw . . . the Lord." The seraphim cried one to another the most sacred utterance, the "*Tersanctus,*" while visible signs accompanied the presence of the Lord. The prophet saw his sinful condition, was cleansed and was sent forth with a message.

The sequence is the same, whether it be in the time of Isaiah the prophet, the present time, or the nineteenth century when a young Englishman, Reginald Heber, became a prophet of the Lord, wrote the immortal hymn, "Holy, Holy, Holy," and then went forth to be the Bishop of Calcutta, to live and die in India.

Seven years after the Declaration of Independence was signed on American soil, Reginald Heber was born into an English home. Still more important is the fact that he was born into a Christian home where a love for the beautiful, as well as a love for God, was nurtured. His father was a "warm admirer of the simple and beautiful language of the Scripture" and wanted his son to be familiar not only with its contents, but also with its inimitable style. All these early influences find expression in lines from Heber's pen:

By cool Siloam's shady rill
How fair the lily grows!
How sweet the breath beneath the hill
Of Sharon's dewy rose.

No member of the present baby-sitter generation could write a stanza such as the following from the same beautiful lyric:

Lo, such the child whose early feet
The paths of peace have trod;
Whose secret heart with influence sweet
Is upward drawn to God.

God spared the life of the child several times during typhus fever and other serious illnesses. When severe remedies were used to relieve his suffering, Reginald's childhood faith led him to exclaim: "Do not be afraid, Mother, God will take care of us." At five the boy could read the Bible with fluency. Qualities of submission, enjoyment of nature, humor, tenderness and strength, as well as a sense of the importance of prayer and dependence upon God, were evident in his childhood and culminated in his accompanying his mother to the altar when he was fourteen.

Never idle, he was continually absorbed in thought or engaged in study. Occasionally he would be so occupied with his reading that he would be locked up and forgotten at school as night came on. A leader among the boys, he was always able to entertain them with stories from his fund of reading material or with his experiences during walks in the woods. He had to have his allowance sewed into the lining of his coat because he once gave his six months' allowance to a beggar.

Heber was a brilliant scholar at Oxford. He was described as having talent enough to make him arrogant and learning enough to make him indolent, yet he was neither. His genius for writing early showed itself in a correspondence he wrote for a magazine, in which he was both correspondents!

Heber greatly despised popery and became the beloved vicar of the Anglican church at Hodnet. When a "putrid sore throat," diagnosed years later as diphtheria, took many lives at Hodnet, Heber ministered to the sick and dying and took supplies to them. To his protesting friends he exclaimed, "Whoso putteth his trust in the Lord shall be safe."

From a fun-loving, wholesome youth Heber developed into a godly man who "breathed out his desires to God in fervent and persevering prayer for renewing, pardoning and sanctifying grace." In his ordination sermon he proclaimed, "It is God Himself who has set us as watchmen over Israel and who will exact one day a strict account of the souls who perish through our negligence. Is this a view of things which can raise our opinions of ourselves?"

Heber's devotion found expression in his hymns. He began by trying to reform psalmody, then decadent. Later he became the creator of the modern hymnbook based on the Church year. In his sermons at Oxford he pleaded, "I call upon you as Christians to beware how you select hymns according to your unsupported fancy and prejudices." He, together with his literary friends, was scandalized at the quality of the

hymns in unauthorized church hymnbooks. To the Christian hymnody Heber contributed fifty-seven hymns, not all equally good. But his own Communion hymn, "Bread of the World, in Mercy Broken," was described by Grace Brunton as being "like a jewel." Concerning Heber's lyrics, Dr. Howley, Bishop of London, commented: "The language is simple . . . and generally pure."

For subject matter for his hymns Heber delved deeply into the Scriptures and into the history of the church, thus making the hymns reflect both historical significance and prophetic glory. "The Son of God Goes Forth to War" traces the history of the Early Church, with the descent of the Holy Spirit and the martyrdom of the Christians, and brings it to a present challenge: "Who follows in His train?" Heber used the freer rhythms of Romanticism in "Brightest and Best of the Sons of the Morning."

There are no unusual circumstances associated with the composition of his hymns. The facts concerning the writing of "From Greenland's Icy Mountains" are well known. The hymn was written at the home of his father-in-law, the Dean of Asaph, who enjoined Heber to write something for the conclusion of his sermon "to further the Eastern operations for the propagation of the gospel." The first three stanzas were written in twenty minutes. Although his friends thought the hymn complete, he insisted on adding a fourth stanza. The word "Ceylon" does not fit the meter, and Heber tried in vain to substitute "Java." The real story of the hymn is told in the last chapter of Heber's life several years after the writing of the poem.

For the source of "Holy, Holy, Holy" one must go to the Bible. The hymn is an expression in meter of highest praise and deepest submission in which the four beasts sing to the Lamb that sitteth upon the throne forever and ever, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev. 4:8). This is the praise offered before the throne day and night to Him that is "worthy . . . to receive glory and honour and power." Most of the language of Heber's hymn can be identified as being direct from the Scriptures.

In his biography of Heber, Taylor says that Heber's primary objective was holy living. "The Bible is a holy Bible; our God is a holy God." What can be the objective of a Christian who fixes his gaze upon a star of lesser magnitude than that holiness of life commanded by a holy God and made possible by the Holy Spirit?

Although his doctrinal position was Arminian, he appreciated the zeal of others and advised Christians to coöperate in all good works, inasmuch as there is an agreement on fundamental points. "The dissensions of the brethren," said he, "are no fit subject for levity."

Special Notice to Campaign Managers

- Please send your report in regularly each week, whether you have few or many subscriptions.
- Your church will receive an Achievement Certificate (or an embossed gold seal for the one you received last year) if you show an increase in subscriptions over last year.
- Remember the Campaign dates: all subscriptions must be mailed by November 29 in order to count in your total in this year's Campaign.

Though often tempted to pursue other interests, Heber considered of paramount importance his ministerial responsibilities. He regarded the Sabbath as "the Lord's day and employed all its hours in the service of God." He dedicated all his powers to that cause which ever lay nearest his heart, the cause of His Redeemer.

The story of Heber's life could easily end here, and he would have claim to greatness. Instead it begins anew when at the age of forty he sailed from England to become the Bishop of Calcutta. He saw the Lord "high and lifted up"; he heard the voice of God; his humble heart responded; and he went forth a prepared messenger. He saw a need and an open door, and thus for Heber desire ripened into reality. Twice he had refused the invitation to go to India, once because he saw the glamor and the danger of going with his own desires as a motive. Another factor was his daughter's health, which necessitated his separation from her.

The rest of Heber's story is a modern missionary journey. His forty-three years ended in the exhausting and torrid climate of India where Heber literally burned out for God. His death occurred quite suddenly in a bathhouse in Trichinopoly after he had preached on Sunday morning. His biographer records that many believers were added to the church.

Traveling had been difficult, especially with his mountain "pony" always taking the "outside of the road with disdain for the cliffs beneath." Often riding by elephant, he at one time suffered from illness until his faithful servant, Abdullah, wept. In the heat of India he once ministered seven hours in two services; and for four hours he administered the Sacrament, while the communicants shed fervent tears.

If he were to tell his own story, it could resemble that of the apostle Paul: I was the first Protestant man to preach in many remote sections and to open the door to missionaries and the Scriptures; often I preached under the noonday sun with no trees as a shelter; I traveled through vast areas, dry and parched, along the mighty Ganges; I saw the horrors of Indian famine; I saw legs and arms tortured by penance; I rode and walked through a country which was harbor for all unclean and noxious animals; I traveled with physical discomforts where clouds hung as milky vapor to communicate jungle fever; I proceeded through the thickest jungle and through romantic wooded hills to towns where famine prevailed and where beggars whom I shall never forget looked upon us; at forty years of age I learned a new language not related to French, German or Italian; often I was called upon for opinion upon church architecture, salaries for church clerks, schoolmasters and sextons; daily I had the care of the churches.

What shall we more say of him who fought a good fight, faithful even unto death? With one arm extended to the Lord God Almighty he exclaims, "Holy, Holy, Holy!" and with the other reaching out to needy hearts he cries, "Here am I; send me!" "Who follows in his train?"

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Grateful acknowledgment is made to Thomas Taylor, from whose *Memoirs of the Life and Writings of the Right Reverend Reginald Heber, D.D.*, much of the data in this article is taken.

By TED DENCHER

How Can We Help Jehovah's Witnesses?

Their zeal irritates us (perhaps convicts us) and we grow impatient with their methods. . . . Here a former member of the cult tells us how we may win them to the Lord

DURING the past three years, while speaking to Christians in many denominations concerning the Jehovah's Witness problem, I heard these questions more than any others: "What can we say to Jehovah's Witnesses when they come to our door? How can we help them?"

It is good to see this interest. Too many Christians merely tell the solicitor that they *are* Christians, and then promptly slam the door in his face!

It was my experience, during the ten years I was a Jehovah's Witness, to meet with all types of people. In general I seemed to get one of the following four reactions out of Christians:

1. "I am a ———— and quite well satisfied with my faith, so I'm not interested, thank you."

2. "You're unsaved! You're going to hell! You've got to be born again! You have to be saved! All you people are headed straight for hell! Get away and don't talk to me!"

3. "I am a Christian! I've been saved—born again! I know the Lord as my personal Saviour! I'm going to heaven! I'm a church member! I'm a church worker! I'm a *Christian!*"

4. "My! my! A nice young man like you! Going from door to door and selling that *trash!* How did you ever get mixed up in that crazy outfit anyway? You ought to be ashamed of yourself! You should get out of that organization, burn that literature and stay away from the Kingdom Hall! Furthermore, you ought to stop going from house to house in my neighborhood and telling all my neighbors that crazy stuff!"

None of these reactions ever impressed me. If you have given any of the responses outlined above, you are doing more harm than good. Let me explain.

It does no good whatsoever to name your denomination. At least 50 per cent of Jehovah's Witnesses are former Catholics. Most of them know very little, if anything, about the Protestant churches and their beliefs. What little they do know has been handed to them from the *Watchtower* hierarchy, and this material is designed to poison their minds against the churches—*all* of them.

Telling a Jehovah's Witness he is going to hell does not upset him. He thinks hell is only the grave, and he is going there to sleep until an earthly resurrection takes place; then he will be raised out of hell (the grave) to life on earth during the millennium.

Nothing impresses a Jehovah's Witness less than your telling him he must be born again, or that he must be saved. He has no idea what you are talking about. To him Jesus is only a created angel and does not save anybody, so he is not interested when you tell him he should accept Jesus (merely a created angel) as his Saviour.

Giving a testimony does not help. A man who does not have a testimony of his own may not appreciate yours. When I was a Jehovah's Witness nothing irritated me more than to have to listen to a testimony.

If you have been telling the Jehovah's Witnesses to get out of the organization, you are not telling them anything an unsaved person could not tell them. So how are they to detect a difference between what you say and what unsaved people tell them?

What You Should Do

You ought to witness to these Jehovah's Witnesses in an effectual way. You ought to have something worthwhile for them to take away from your door. Remember, they should be treated as you would expect to be treated if you were knocking on *their* door. There are two possible methods to use; it will depend on your knowledge as to which of these two you might use.

First, if you do not have a good, sound, working knowledge of the Bible (young Christians, new Christians), under no circumstances whatsoever should you hold a discussion or get into an argument with the Witnesses. You can be of help to them in the following manner:

After greetings have been exchanged, thank the person for coming to see you. Tell him you are grateful for his interest and concern for you. If you really want to take him by surprise, say: "I thank the Lord for sending you to my door

New Opportunity in New Guinea

The Christian and Missionary Alliance has been asked by the Netherlands government to develop and supervise a teacher-training program which will bring into being a system of primary schools throughout the extensive highland areas of Dutch New Guinea. Rev. Louis L. King, Foreign Secretary, is now in the Far East conferring with officials and church and mission leaders. Other evangelical missions in the area are coöperating in the program.

Under this arrangement the Alliance will choose evangelical Christian teachers in Holland, with the government there providing passage and paying salaries for three-year teaching terms in New Guinea. Christian nationals will be trained to teach in the system of grade schools which will be set up throughout the highlands—the Baliem, Beoga, Ilaga and Wissel Lakes areas of Alliance responsibility, where there are now more than 15,000 Christian believers, and the adjoining territory where other missions are working.

Under the Dutch system all education is directed and supported by the state through the churches, both Protestant and Catholic. The nationals in the Alliance area of responsibility will thus receive an education that is accredited and financed by the government, but thoroughly Christian.

On his return trip Mr. King will participate in the dedication services on November 5 for the new church in Manila. He will also confer with officials in Viet Nam concerning the granting of missionary visas.

this morning." Then identify yourself. You might say that you are a Christian, having become so, not by your original birth, but by spiritual birth which you attained by confessing Jesus Christ as your Saviour.

Go on to explain that, as a result of this, you have everything spiritually that you shall ever need, more than the Jehovah's Witness could ever offer you. But, you say, you are not content to keep it to yourself, but wish to share it with this person.

You should now have some printed material handy to give to the representative. This writer has special literature available which can be used for this purpose. Or you might like to use any good gospel literature available. Take it and offer it *along with something identifying the church with which you are affiliated* (even if it is only a church bulletin). Hand this to the Jehovah's Witness, saying: "Please take this and read it with your Bible as soon as you get back home this afternoon!" A note of urgency in your voice would not be out of the way.

Then, finally, you should offer to pray for this person. You might say something like this: "Prayer availed much in my life, especially the prayers of others on my behalf before I became a Christian. And so I shall be remembering you in earnest prayer. Please come back again."

Those who know the Bible well could handle the situation somewhat differently and with more effect and lasting good. You can challenge the Witness. Ask him: "You do not believe in Christ as I do, do you? That is, you do not accept Him as equal to the Father, the second Person of the triune Godhead?" The Jehovah's Witness will have to admit that he does not. Then you say: "Well, I can prove to you from the Bible that He is what I say He is."

If the Jehovah's Witness refuses to hold a discussion it is not because he does not wish to discuss that topic; he is under pressure to perform his tasks assigned to him within a certain given time, and he tries to make the schedule. Arrange a time suitable to both of you and make an effort to have him meet with you then. I suggest that you get his name and telephone number; if he does not show up, give him a call.

You must remember that this person with whom you are dealing needs your help desperately. He is required to teach the following seven doctrines under pain of excommunication:

1. Jesus Christ is *not* God the Son; he is Michael the archangel.
2. The Holy Spirit is *not* a Person; "it" is an "active force."
3. There is no soul in man; we are bodies only, the same as the animals.
4. Jesus Christ was never raised bodily from the tomb; He became a spirit.
5. Jesus will never come again visibly from heaven; he "came" invisibly in 1914.
6. There is no punishment for the wicked—no "hell"; we die like animals.
7. Only 144,000 persons will go to heaven; all others will come to life on earth during the millennium.

These are only the seven main doctrines; there are myriads of others, too numerous to mention here.

From time to time I meet folk who were saved while in the midst of all this heresy. Do what you can and pray for these people. They come to your door because the Bible has taken on a new meaning to them. Show them that they must go further and accept it all the way. If you will stick to the subject of the deity of Jesus Christ, you will never go wrong. Stick to it until they admit that He is truly our God and Saviour, the Lord Jesus Christ.

After they are saved it will be a lot easier for them to see the fallacy of these other doctrines, and your task will then be easier. Turn them over to the Holy Spirit and your job will be easier yet. ◆ ◆ ◆

Quotes from Our Contemporaries

Food for thought, these words of Joseph Arthur from *The Pentecostal Holiness Advocate:*

"There is a grave danger in man putting off repentance for some later day. We have no promise of tomorrow and tomorrow may be too late! If we put off repentance another day, we have a day more to repent of and a day less to repent in."

All but forgotten these days are exhortations concerning the sanctity of the Lord's day. Hear Samuel A. Jeanes in *The Free Methodist:*

"Sunday does not belong to business. It does not belong to the merchants. It does not belong to industry. It does not belong to the government. . . . It belongs to God. . . . God has entrusted mankind with this day, and He has promised His blessings to those who keep it. . . . When the benediction is pronounced on Sunday at noon—and it had better be noon with many people—we must grab the Sunday paper and spend the afternoon with the spice, the blood, the thrills and the shenanigans of the Sunday paper. And, of course, we must save Sunday night for the big television shows, some of which are a disgrace to the Christian conscience. God never intended that His day should be spent that way."

In *The Missionary Worker,* Richard Leever calls the church to intercession:

"If the missionary enterprise is to continue, we need those who will dedicate their lives to the Lord and devote their time to intercessory prayer. We need those whom the Lord can awaken in the middle of the night, if necessary, to pray for someone in desperate need."

DAVID R. ENLOW, Reporter

AT HOME

Chicago dates set for Billy Graham Crusade: Next year's Chicago Crusade conducted by Evangelist Billy Graham will open May 30 in the new 45,000-seat McCormick Place Exhibition Hall, run for two weeks there, and then move into 160,000-seat Soldier Field for the final weeks ending July 1. The dates were announced by Rev. Walter H. Smyth who opened the Chicago Crusade offices.

●

Ministers' moving costs tax deductible?: Rep. Jackson E. Betts (R.-Ohio) has introduced a bill to provide that the amount paid to a minister for moving expenses shall be deductible for income tax purposes. He said the bill is fair, because clergymen in many denominations are required to move from time to time by the custom or rules of their church bodies.

●

Pleads for more chaplains for expanding army: Volunteer Protestant, Roman Catholic and Jewish clergymen are needed at once as chaplains in view of the expansion of the U. S. Army, says Chaplain (Maj. Gen.) Frank A. Tobey, chief of Army chaplains. "With the current build-up of strength in the Army and the subsequent call of thousands of men to active duty," he said, "a proportionate number of chaplains is required." He underscored the fact that chaplains are volunteers, and said he wanted it kept that way.

●

YFC selects midwinter convention site: Youth for Christ's seventh annual midwinter convention will be held at Minneapolis January 2-5, 1962, in the Leamington Hotel, according to Mel Johnson, the organization's vice-president, and Phil Palermo, director of Minneapolis Youth for Christ. Some three hundred YFC leaders are expected to enroll for the sessions.

●

Seek 1,000 laymen for Tokyo meeting: The Texas Baptist Brotherhood Convention sounded the challenge of recruiting 1,000 men to help in a 1963 Japan evangelistic crusade. "We have every reason to believe," said W. H. Jackson, Southern Baptist missionary to Japan, "that a great nationwide evangelistic effort in Japan in 1963 will be one of the greatest in Southern Baptists' ministry." He said reasons for an optimistic outlook include "religious freedom in Japan equal to that in Texas, invitations from the governor of Tokyo and the Prime Minister of Japan and a commitment from Billy Graham to speak at least one evening during the crusade."

ABROAD

India Lutherans, CSI seek closer fellowship: Closer fellowship between Lutheran congregations throughout India and members of the Church of South India is being sought by the Inter-Church Commission appointed by both communions to study eventual merger. At a meeting in Bangalore, India, the commission recommended that the churches set up joint organs for evangelizing unoccupied areas, as well as work out a program for evangelism in new industrial localities.

●

Ancient synagogue found near Rome: Excavations have unearthed the remains of a monumental synagogue near Rome. The discovery was made near Ostia Antica, the harbor of ancient Rome. Experts said the structure probably was one of the oldest Jewish monuments, second only to the Wailing Wall, a fragment of the Jerusalem Temple destroyed by the Emperor Titus. They estimated that the synagogue dates from the second to the fifth century before Christ.

●

Open Philippines language school: After seven years of discussion and planning, an Interchurch Language School was opened at the beginning of this school term in Manila. The institute will give missionaries in the Philippines an opportunity to study local dialects in a formal program. The new school offers study in three of the most widely spoken dialects—Tagalog, Cebuano and Ilocano.

●

Plan evangelistic mission in Korea: Thirteen U. S. Methodists conducted a Methodist evangelistic mission October 8-22 in Korea. Dr. Harry Denman, of Nashville, Tenn., general secretary of the church's Board of Evangelism, headed the group—the fifth he has led to Korea. The mission was held in public, private and church-operated schools in Seoul, and the Methodist-related EWHA University in Seoul, largest women's university in the world.

●

Burman Christians ask prayer aid: On behalf of the Christians of Burma, Rev. John Thetgyi, general secretary of the Burma Christian Council, has issued this plea: "We urge our fellow believers throughout the world to pray for the people of Burma. The worst floods of twenty-nine years have left 90,000 people homeless and have flooded over 300,000 acres of rice paddies. The churches of Burma are rendering relief aid in the name of Christ to the best of their ability, and to our Christian brothers and sisters throughout the world we plead, 'Brethren, pray for us.'"

THE PRESS

Revision planned for Sinhalese Bible: The Bible Society of Ceylon has begun a complete revision of the Protestant version of the Bible in Sinhalese, the language of most Ceylonese. The project is expected to take ten years to finish.

Christians meet in the "parachute chapel"

Relief for Laotian Refugees

Among the thousands of tribespeople who have had to flee from their homes in the mountains of Laos are hundreds of Christian believers. It is our privilege to help supply them with food and clothing.

By REV. T. J. ANDRIANOFF

BECAUSE of the fighting in Laos, at least 45,000 civilians have had to flee their homes. The largest percentage of them are in Xieng Khouang Province. Some of them are separated from their families and many possess only the clothes on their backs.

Among these refugees are at least 4,000 Christians. The U.S.O.M., a branch of the American Foreign Aid program, has set up centers in the jungles where these refugees can come for rice and salt and whatever other material aid is available. These centers are supplied by air drops and usually have a clearing where helicopters can land to take out the sick and wounded. However, over 2,000 of these refugees have reached the city of Vientiane and approximately 150 Christians are among them. From these we have heard many pathetic stories, as well as accounts of God's miraculous protection.

Ly Lao, one of the Mèo tribe, had finished two years of study in our Bible school at Xieng Khouang. When that city fell to the Communist invaders he was pastor at the Christian village of Khang Hong, about two hours' walk from Xieng Khouang. Ly Lao's nine-year-old son was attending the government school in the town of Xieng Khouang and had to flee with other relatives in the opposite direction from Khang Hong. As a result, Ly Lao and his son were separated by at least a week's journey and the territory was controlled by the Communists.

The Communist leaders, assuming that Ly Lao was an American spy, hired a Khamou tribesman for 1,000 *kips* to kill him. This Khamou tribesman warned Ly Lao to flee for his life, but since he was expecting that the royal troops would liberate Xieng Khouang any day he decided to stay a little longer. In a few days the Communists hired a second Khamou tribesman to kill Ly Lao, this time for a fee of 2,000 *kips*. This man also warned Ly Lao, who decided to take the risk of fleeing through Communist territory. That night he took his wife and three small children and started. When they reached the main road they could hear voices of the Communist troops on the road in both directions. After a word of prayer they quietly crossed the road and entered a rice field.

Ly Lao, Christian pastor whom the Communists sought to kill, is the faithful worker at the "parachute chapel." He is shown here with his son after their reunion.

The next week was like a nightmare since they could travel only at night. The reunion at Pa Dong with their son, other relatives and the many Christian friends already gathered in this "free" center must have been the next thing to heaven for Ly Lao and his wife. Ly Lao has become the preacher for this group of 5,000 refugees (several hundred of whom are Christians). Not long ago Pa Dong was captured by the Communists in another of their violations of the cease-fire agreement, and these refugees had to flee again.

A young Mèo Christian spent an entire day in Vientiane recently. He had not even taken time to eat, but spent time looking for me. He wanted to tell me his experiences. Eighteen days he had spent walking to Vientiane from a Communist army camp where he had been held prisoner. The clothes he wore were threadbare.

He and three heathen neighbors had set out with a sum of money from their villagers to buy some cloth and other necessities at Paksane,

about ten days' journey from their home. On the way they were captured by Communist troops.

This Christian told me how he prayed to Jesus constantly. When the soldiers were around he prayed in his heart, and when he was sure they were not around he prayed aloud. God honored his simple faith.

The Communists had him carrying water and cutting wood for them. One day he decided to dash for freedom. His three companions became aware that there was a difference between the evil spirits they worshiped and the God of the Christian. Their pleas to the spirits went unheeded whereas every time the Christian prayed he got results. When the Christian young man had finished his story he asked if I would lead in prayer for his fellow villagers.

These refugees are in great need of our help. In light of the Scriptures (James 2:15-17) we missionaries could not feel free to discharge our responsibility to these people merely by telling them "we will pray for you." Now that word has come from America stating that The Christian and Missionary Alliance is prepared to help the refugees in Laos our hearts are encouraged. An initial gift of $5,000 made possible our buying the following items: 1,000 blankets, 10,000 yards of black shirting material and 2,000 yards of plastic sheeting.

The Christian refugees who have reached Vientiane have been busy helping us prepare these items into individual bundles. Each bundle contains one blanket, ten yards of black cloth (enough to make clothes for at least two members of the family), a spool of cotton thread, a package of needles and two yards of plastic sheeting (to protect them from the rain and to protect them from the wet ground when they have to sleep out in the open). On each blanket and piece of cloth and plastic is stamped in Lao, "A gift from your fellow Christians of the C. & M. A." Two tracts are enclosed in each bundle. These bundles are dropped from planes to centers in the jungles where the refugees are assembled. There are now six of these centers in Xieng Khouang Province. The Christians in each of these centers have been faithful in holding regular services, usually every night. In one place they have set up a house of worship, using parachutes.

Christians in front of the "parachute chapel" following the Communion service

Every report by word of mouth and every letter from the Christians asks that we not forget to pray for them. Will you remember these, your brothers and sisters in Christ, in prayer? And as you pray for them, pray that more funds will be made available to help alleviate the physical sufferings of these people.

"Home" is made of sticks and grass for this Christian refugee family

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NOTE: Since sending us this article Mr. Andrianoff writes that in late September he was able to visit Pha Khao, a resettlement area in the Xieng Khouang mountains, making the trip in a small, single-engine plane. He writes:

"The reunion with the 250 Christians, whom I hadn't seen since last December, occasioned great rejoicing. We had Communion on Sunday morning in an improvised chapel made from a parachute. Empty tin cans served as cups. Even though the people are living poorly, with two and three families living together in small grass shelters and getting only half the rice rations they usually eat, I found the Christians rejoicing in the Lord for His protection and encouragement. Besides the military in an adjoining camp there are about 2,000 refugees in that area. The Lord willing, I will be making another trip there and continue on to another resettlement area to the north and behind the enemy lines. Here there are another several hundred Christians. It is the area where a large portion of our relief goods was dropped. Besides the relief goods, I have also dropped a burlap sack full of Bibles, hymnals, catechisms and tracts."

Gifts for relief in Laos may be so designated and sent to the Treasurer, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, New York. ◆ ◆ ◆

The Thailand Mission Conference. Front row (l. to r.), Rev. and Mrs. J. I. Perkins, Rev. and Mrs. T. G. Ziemer, Rev. and Mrs. E. A. Truax, Rev. and Mrs. P. A. Voth, Rev. N. R. Ziemer, conference speaker, and Mrs. Ziemer, Rev. and Mrs. A. B. Case. Second row: Mr. and Mrs. Walsh (from Dayton, Ohio, working with USOM in Thailand), Rev. and Mrs. L. B. Gold, Misses I. W. Amspaugh, M. Borland, E. M. Barrett, N. Pater, Rev. and Mrs. C. L. Gardner, Rev. and Mrs. G. W. T. Miess. Third row: Mrs. Boese, Mrs. Undheim, Mrs. Martin, Mrs. Webber, Mrs. Ellison, Mrs. Heckendorf, Mrs. Dreger, Mrs. Kerr, Mrs. Persons, Mrs. Johnston, Mrs. Carlsen, Mrs. Hardy. Back: Messrs. H. G. Boese, P. J. Undheim, M. Martin, N. C. Webber, J. D. Ellison, G. P. Heckendorf, C. R. Dreger, W. W. Kerr, W. Persons, R. H. Johnston, W. D. Carlsen, W. D. Hardy.

To Report or Not to Report

By REV. WILLIAM D. CARLSEN

MANY missionaries have an aversion to writing reports. Some excuse themselves by saying that as soon as they report a special project or give an example of a glowing conversion, Satan immediately attacks that project or person. Others begrudge the time used in preparing reports because there seems to be so many more important tasks to do. Then of course, in writing a report there is the danger of being too optimistic or too pessimistic, thus allowing the facts to become distorted through bias or temperament.

The apostle Paul recognized these snares when he wrote to the church at Corinth (2 Cor. 9). He said in effect that he had praised their generous spirit before the Christians of Macedonia. Now that it was time to collect the monies that they had pledged the previous year he hoped that their performance would match the enthusiasm they displayed when the pledge was taken. Paul had boasted of the sacrificial giving of the Corinthians to other churches and now he did not want to be accused of being deceitful or overcoloring the facts in his reporting.

Paul realized the importance of the "objective reporting" of Christian work to provide "fuel for intercessory praying" as well as to stimulate the faith of those who back the attack on the citadels of Satan around the world.

The missionaries of the Thailand Mission of The Christian and Missionary Alliance recently concluded their annual conference, at which time reports were made of the various phases of the work. We want you to share some of the high lights from the reports:

Church growth. There are now 52 organized churches (13 in 1950); 50 unorganized groups (16 in 1950); 1,310 baptized believers (358 in 1950).

Radio. During the year 250 new programs were taped for broadcast through the facilities of FEBC, Manila, the Philippines. A Bible school student from Thailand has supplemented these with "live" programs during his vacation.

Literature. Three new devotional books were published in addition to a 2,000-reprint edition of the hymnal, Sunday school quarterlies, and the Bible magazine. A Bible concordance was published for the first time in the Thai language. Thousands of tracts and correspondence lessons were printed for free distribution. Altogether almost eleven million pages of Christian literature came off the press.

Evangelistic Work Among Leprous (EWAL). Over one thousand leprous people were treated in thirty-seven clinics. This work is being absorbed by a government leprosy program aided by WHO (World Health Organization of the United Nations). In former years as many as 5,000 leprous people received assistance from Mission established clinics. The clinics have closed but the churches remain—made up of people who were first attracted by the clinic program but who later came to know the Great Physician who delivered them from a more deadly disease than leprosy.

Youth work. A very successful youth conference was held at Surin with fifty-eight young people partaking of a spiritual feast and also paying 58 per cent of their food costs for the eight-day conference. Youth groups are being organized in many local churches and young people are taking a more active interest in the evangelistic outreach of the churches.

Bible schools. Two seven-month sessions of Bible school were con-

ducted—one for leprous people at a new farm-campus on the Chee River and one for well people in Khon Kaen. The total enrollment was eighty-two. Four short term Bible schools, each of two months' duration, were also conducted. Buddhist priests, government officials, prisoners, people of all walks of life, continue to enroll in the Bible correspondence courses from all of the seventy-one provinces of Thailand. Many find Christ as Saviour through this ministry.

Your missionary colleagues and their national brethren are responsible for the evangelization of the fifteen provinces of Northeast Thailand, representing six million persons, one-third of the total population of the country. Jesus said, "Pray ye . . . the Lord of the harvest, that he will send forth labourers into his harvest." We are praying with you for the fulfillment of this objective for Thailand in the immediate future.

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Give Gift Subscriptions to the WITNESS!

It is hard to estimate in any very tangible way the blessing that comes from THE ALLIANCE WITNESS. We know that many people are encouraged and edified as they read the various articles, and their hearts are stirred to share in our world-wide work. A number of gifts for missions have been received this year as a "thank you" from those who had been sent the magazine as a gift.

One recent incident of blessing will be of interest. In our August 23 issue we carried an article entitled "God's Love in Affliction," by Mrs. Lenore Grubert. The article related how her affliction (multiple sclerosis) had brought spiritual blessing to herself and spiritual grace to those who ministered to her. Mrs. Grubert had originally received the WITNESS as a gift from an anonymous friend, and as it had ministered to her she wished to share some of her own blessing with others. And so in gratitude she had written the article telling the very personal details of her own life, trusting that someone else would benefit.

That her desire has been answered is shown by the many letters she has received. In addition, God used the article to bring comfort and courage to a young mother who had just been told that her three-month-old son, her fourth child, was a Mongoloid, and could never be helped. In writing to her own mother of this, the young woman said, "I have found a great source of help, comfort and strength in the article, 'God's Love in Affliction.' I feel that since Mrs. Grubert has written this I too can find love and comfort and be a blessing through this affliction."

You can minister to many others through gift subscriptions. The investment of $2.00 is very little and the returns are very large, for they reach out in ever-widening circles around the world. In one life new spiritual light will result in more earnest intercession and more money for foreign missions. In another it will bring deeper devotion to God and to others. Give your subscriptions through the local Alliance church during the Campaign.

The Privilege of Intercession

By A. B. SIMPSON

THE ministry of prayer is a great and holy activity for God. This prayer is exemplified in lives like Abraham, Moses, Samuel, Elijah and Daniel.

How mighty the prayer of the lone prophet in Babylon, which broke through the ranks of hell and the political powers of earth and brought about the fulfillment of Jeremiah's prophecy in the restoration of the captives of Jerusalem. This was the prayer that Paul was constantly telling about in behalf of his beloved disciples in Ephesus, Corinth, Philippi and Rome.

Prayer is our greatest work for God. Beloved, is it yours? It is no narrow family affair; it is "for all saints." It is as wide as the heart of God and the Body of Christ.

The ministry of prayer is also personal and individual. Paul says in Ephesians 6:18, 19: "Praying always . . . for all saints; *and for me.*" While our prayers should never be limited to even our dearest friends, yet God often gives to us some special trust in this glorious ministry. He often lays upon those who are nearest to Him some of His special servants, whose ministry henceforth becomes really the outflow not only of the individual worker but often of some quiet and unknown friend who ever waits at the open gates of prayer, like one of Zechariah's golden pipes pouring in the heavenly oil that keeps the lamps aglow. Oh, the romances of prayer that heaven will some day disclose! Oh, the way you may help the friends you love in ministries that perhaps are too high and hard for you!

How beautiful the story of the old man that accompanied Finney in most of his great evangelistic labors and prayed through the mighty baptisms that always came! How inspiring the testimony which Anna Shipton gave of her residence one summer in a little village in England, and the spirit of prayer that came upon her for the village curate, for whom she prayed night and day for weeks. As she attended week after week upon his ministry she saw her prayer answered as he testified publicly to the new experience into which the Lord was bringing him through the baptism of the Holy Spirit, and the wonderful way in which Christ had been revealed to his soul. The result of it all was a great blessing on the whole parish as well as on himself, and it was not until long afterwards that he learned of the humble instrument through whom this wondrous anointing had fallen upon his head.

Beloved, if God has given you a friend, and especially a friend whom He is using in His work, you can present no more precious gift, you can render no more glorious act of friendship, you can give the Lord Himself no more acceptable or inestimable ministry than to let the Holy Spirit through you pour out upon that friend the fullness of His blessing. We little realize the power and preciousness of intercessory prayer when inspired by the Holy Ghost and intensified by a consecrated Christian friendship. Lord, teach us to pray! ◆ ◆ ◆

THE GROWING SUNDAY SCHOOL

MAVIS L. WEIDMAN, Editor

Increase Your Ministry Through Audio-visual Aids

How can I make learning more interesting and challenging to my class? How can I hold the attention of the individuals in my group? How can I make more rapid progress in the training of workers? These and similar questions are being asked today by pastors, teachers, officers and youth leaders as they seek to keep the church before the people. One answer lies in the intelligent use of audio-visual aids.

The effectiveness of seeing as well as hearing when employed in the learning process has been abundantly proven through research studies. It is estimated by scientists that 87 per cent of our knowledge of the outer world is received through the sense of sight. Military personnel under the pressure of war employed the use of audio-visual aids in their training programs with amazing success, claiming to save 40 per cent of instructional time through the use of visual methods. Everyone knows that visual aids increase interest, hold attention and clarify concepts being taught. The statement "One picture is worth 1,000 words" has been often proven true.

A recent survey among Protestant churches revealed a remarkable advance in the use of audio-visual aids by the local churches. Even in the smaller churches with a limited budget the ratio is almost two to one in favor of audio-visual equipment. With the revived interest in audio-visual aids spurred by the military and later by TV, the production of audio-visual materials for church use has been phenomenal. Previously visuals in the Sunday school consisted primarily in the use of flat pictures and the flannelboard. To these have been added a host of new methods. They come under three broad categories:

1. Projected audio-visual aids, which include 35 mm. slides and filmstrips (with or without tape or record), 16 mm. films (sound or silent), and opaque projection which involves a special piece of equipment which magnifies and projects objects such as maps, pictures, etc.

2. Nonprojected visual aids, which include the flannelgraph board, pictures, maps, posters, flashcards, object lessons, puppets, dioramas, chalk and bulletin boards, charts, etc.

3. Audio aids which include recordings, tapes and the public-address system.

How may these tools increase the efficiency of the church's total teaching program? What agencies of the church can benefit from the use of audio-visual aids?

Audio-visual aids should be used for all ages in all agencies by all workers in the church. Adult groups, training classes, youth groups, Sunday school departments and missionary groups must be considered in the program.

How can such a goal be realized? Careful and detailed planning in setting up an adequate and a well-organized program of audio-visual education is the first step and will require both an educationally minded pastor and a Christian education committee working together. They must have a long-range, over-all view of the church's educational program and must acquaint themselves with the curriculum, aims, methods, materials and plans of the existing groups. The committee of Christian education is an important agency through which the pastor will keep in touch with the ongoing educational program as it is administered through each group. This committee will seek to become acquainted with all the up-to-date and appropriate materials and equipment available for children, youth and adults. Where possible, consultants will be chosen for each age group.

All audio-visual aid work should then be centralized in a committee of which the age group consultants are members.

If this seems like a cumbersome network of special committees it must be remembered that audio-visuals represent a large and an important field that is foundational to successful teaching. Furthermore, it is a field in which guidance and planning are absolutely necessary if it is to be used effectively.

The question may arise as to where to find the people with the desire to become the specialists and consultants and planners of audio-visual education. Quite likely they may be found sitting Sunday after Sunday in the congregation of the church. The enlistment form, recently prepared by the National Sunday School Office and handled through Christian Publications, includes a place for audio-visual work. The distribution of such a form among the congregation would help to recruit these potential workers (and others as well for other positions in the Sunday school).

Be prepared to start small. Begin with the materials at hand, the audio-visual program currently in use, the personnel available. Then step by step build the organizational structure and the program itself. It may take months, but keep in mind the main objective of a unified, all-inclusive program. Vitality and growth will be the visible results. The spiritual results will be immeasurable, as leaders learn how to increase their ministry through audio-visual aids.

Memo to the Superintendent

To encourage the use of audio-visual aids some of our districts have set up a visual aid library. If such a plan has not been set up in your district why not write to your district Sunday school secretary, indicating your interest? Further information is also available from the National Sunday School Office.

JAMES B. HARR, Reporter

To the Fields

Rev. and Mrs. J. Austin Parliman and son, Richard, left October 7 for a fourth term in Gabon, where Mr. Parliman will serve as field chairman. Their two daughters will remain in the homeland: Priscilla is at the Lutheran Hospital School of Nursing in Fort Wayne, Ind., and Elaine is a student at Nyack Missionary College.

On Furlough

Rev. and Mrs. Donald R. Tuck and daughters, Karen and Carolyn, arrived on October 7, having completed their first term in New Guinea.

Miss Esther L. Kuhn returned from the Mali–Upper Volta Mission in Africa on October 11 because of a nervous breakdown.

With the Lord

Mrs. Rita LaVerne Duncan, who served the Lord as pastor in the Greensburg Road Church, New Kensington, Pa., went to be with the Lord on September 24. She was forty years old. Mrs. Duncan was graduated from Nyack Missionary College in 1942, and had served the congregation in New Kensington for eighteen years. The church has purchased property and plans to erect a building in the near future.

Mrs. Duncan is survived by her husband, David, and two daughters, Janet and Darlene.

Rev. George M. Blackett, of Calgary, Alta., former president of Canadian Bible College and district superintendent, went to be with the Lord on October 9. He was seventy years old.

George M. Blackett

Born in England, Mr. Blackett began his ministry there in 1910. He became associated with the Alliance in 1924, having served other churches in Canada for about ten years. His first pastorate was in Owen Sound, Ont., after which he ministered in Toronto, Ont., and Winnipeg, Man. For six years he was principal of the Winnipeg Bible Institute, and then founded Canadian Bible College at Regina, Sask., serving as its president for thirteen years. Upon his resignation he became superintendent of the Western Canadian District, retiring in December, 1959, after six years of ministry.

The funeral service was conducted in Calgary by Rev. Roy McIntyre, district superintendent, and Rev. Lowell L. Young, pastor. Rev. Murray W. Downey, associated with Mr. Blackett in the college, and Rev. Alvin Martin, president of Canadian Bible College, also took part. He is survived by his wife, Lucy, and two sisters and two brothers, all of Great Britain.

The New Generation

To *Mr. and Mrs. Russell Rickert,* Tappan, N. Y., a daughter, Rebecca Arline, on August 9.

Correction

Through a typographical error the name of Mr. and Mrs. C. Harry Copper, new missionaries to Viet Nam, appeared as "Cooper" over their picture on page 16 in our last issue. We are sorry for the error. The name appeared correctly in the notice concerning them under the heading "To the Fields."

District and Prayer Conferences

Eastern District. The sixty-first annual conference convened in the West End Gospel Tabernacle, Williamsport, Pa. The host pastor, Rev. Basil Lesko, and his congregation entertained 111 accredited delegates and 38 corresponding delegates.

Speakers were Rev. Gilbert H. Johnson, Education Secretary of the Society, representing the Board of Managers; Rev. David N. Clark, superintendent of the Central District; Rev. Don Moreland, National Youth Secretary, and the superintendent, Rev. Joel McGarvey. Also attending were Rev. Bradford N. Hess, representing Nyack Missionary College, and Mr. Eldon H. Schroeder, Publication Secretary of The Christian and Missionary Alliance.

Rev. and Mrs. J. A. Parliman and family
Gabon

At the Wednesday morning Communion service Rev. Tracy Miller, of Camp Hill, Pa., was the speaker. In the evening three young men were ordained to the ministry: William Wollett, John Fogal, and Allen McVicker.

Western District. Under the direction of Rev. Harry E. Jueckstock, superintendent, the conference was held in Davenport, Ia., the closing week of September. Dr. R. R. Brown, of Omaha, was the main speaker. Rev. L. W. Pippert also spoke, representing the Board of Managers. Rev. Benjamin F. Jenkins, song evangelist, organized the preachers of the conference into a sizable choir that ministered in the public services.

Dr. Brown's sermons had mainly to do with the need of the church for an increased measure of the Holy Spirit. At the fellowship dinner beginning the conference he spoke from the text, "Ye . . . walk as men" (1 Cor. 3:3). From this he urged the delegates to walk as sons of God. Mr. Pippert emphasized the same theme of the Holy Spirit. "Next to the death and resurrection of Jesus Christ," he said, "the coming of the Holy Spirit was the most significant thing that ever happened."

Southwestern District. Reporting on the conference, held recently in Longview, Tex., the Longview pastor, Rev. Charles Droppa, noted that fifty delegates came from Arkansas, Oklahoma and Centerville, La., as well as from "the largest 'unfrozen' state in the Union, Texas," to the beautiful east Texas area with its rolling hills, wooded areas with large pine trees and oil derricks. Dr. Nathan Bailey, President of the Society, was the evening speaker during the conference. He also spoke to the delegates the Saturday preceding the opening of the conference proper.

Memorable events of the conference included the opening welcome by R. G. LeTourneau, the singing of the LeTourneau College chorale, the spirited song leading of a Pasadena layman, Wesley Williams, and the capable chairmanship of the superintendent, Rev. George O. Hall. The Communion service, said Mr. Droppa, "was a heartwarming and melting occasion."

One pastor was ordained: Nils B. Tonnessen. Three other men had been ordained during the year: Rev. Bernard Wright, Rev. Robert Harrison, and Rev. John Gaertner.

Western Pennsylvania District. This conference, which convened in the Erie (Pa.) Gospel Tabernacle in September, registered 203 official delegates representing 162 churches and was conducted under the leadership of Rev. H. J. Sutton and his assistant, Rev. F. Paul Henry.

Rev. B. S. King, Treasurer of The Christian and Missionary Alliance, was the evening speaker. On the opening night he spoke on the theme, "Let

brotherly love continue." The next evening, according to the conference reporter, Rev. Howard J. Hansen, he "delivered a sermon of searching missionary cogency on the general topic of expendability, based on the text, 'And I will . . . gladly spend and be spent.' "

Items of business included discussions of the newly instituted pastors conference, improvement of the pastoral transfer methods, and the "perennial problem" of an increased district operating budget. The conference leadership expressed concern over what seemed to be a lag in district growth, but written reports indicated the contrary. Actually the district added sixteen new pastors to its force during the year and broke all records in missionary giving by sending a total of $634,755.16 to the headquarters for the world-wide missionary treasury. Five pastors were ordained at the conference.

Evangelism in the Churches

Kingston, N. Y. In October Rev. R. G. Moore, evangelist and Bible teacher of Bridgeport, Conn., conducted services here. Rev. W. D. Crunkilton, pastor, reports that the clearest Bible teaching marked the meetings and brought an excellent heart response from the people, resulting in a spiritual uplift in the church. Mr. Crunkilton stated also that he greatly appreciated prayer fellowship with Mr. Moore during this week.

Anniversary Convocation at Nyack

Nyack Missionary College started its eightieth anniversary program with a convocation for alumni and friends held October 7 on the campus. The day's activities included panels, speeches, tours, a luncheon and a closing tea. Rev. L. L. King spoke on "Missionary Accomplishments in These Troubled Times," and a panel of local businessmen and educators later discussed "The Total Impact of Nyack Missionary College." Another panel, moderated by William J. McClatchie and composed of Christian laymen, including a surgeon, a stockbroker, an insurance executive and a public accountant, discussed the question, "Can a Christian Layman Serve Both Church and Community?" Business and professional men from the town of Nyack took part in the program, speaking appreciatively of the college's cultural and economic contribution to the town. Approximately $570,000 of the college's annual budget of $743,000 is spent in the community.

The convocation introduced the $800,000 project for the construction of a new dormitory wing for single men.

St. Paul Enrollment Increases

St. Paul Bible College, St. Paul, Minn., opened its forty-fifth year with an enrollment of 264 students, an increase of twenty-four over last year. Rev. J. C. Wenninger, academic dean, said the gain is attributable to the increase in general college registration across the country and to the fact that the college has recently been accredited by the University of Minnesota, as well as to a general expansion of the curriculum.

Three faculty members have produced books this year: Rev. S. W. Richardson, professor of Bible and Theology, and Mrs. A. B. Raines, librarian and professor of Christian Education, coedited *Bible Doctrine for Young Christians.* Dr. John F. Gates is the author of *Adventures in the History of Philosophy.*

Toccoa Falls Opens with Full Enrollment

Toccoa Falls Institute and Bible College opened its fall semester with a full enrollment. With students from twenty-five states and seven foreign countries, both the college and the high school are up to capacity. In all, 331 students are registered in the two schools, 181 in the college division and 150 in the high school.

The college enrollment reached its highest point on record with the September registration. According to the college paper, "A feature of this year is the large number of young married men who have left good positions to follow the call of the Lord." The paper further stated that "faculty members sense an unusual atmosphere of earnest purpose among the students." In the first public service in the high school division two students made confession of faith in the Lord Jesus Christ.

With every dormitory room assigned and a few students living in the homes of faculty members, the administration is making definite moves toward the construction of a new dorm.

Memorial Dedicated

A memorial in honor of the late Mr. and Mrs. Harry Mack and their daughter,

(Continued on page 19)

Delegates to the Eastern District Conference held in Williamsport, Pa. Rev. Joel W. McGarvey, superintendent, and Rev. J. L. Stirzaker, assistant, are in center front.

Sunday

1 THESSALONIANS 5:16-28 (verse 23a).

The literal translation of this phrase would be "the God of peace Himself sanctify you wholly." It expresses in the most emphatic way His own direct personality as the Author of our sanctification. It is not the work of man nor means, nor of our own strugglings, but His own prerogative. It is the gift of the Holy Ghost, the fruit of the Spirit, the grace of the Lord Jesus Christ, the prepared inheritance of all who will enter in, the great obtainment of faith, not the attainment of works.—A. B. SIMPSON.

Monday

COLOSSIANS 3:1-11 (verse 1).

I think it was Spurgeon who used to say that this chapter begins in the heavenlies and ends in the kitchen. We never enter into robust spiritual life until we have something of this magnificent inclusiveness. . . . We must regard the lowly concerns of our daily walk and conversation as being vitally related to the heavenlies, and we must daringly believe that we can discharge the humblest duty while still breathing the air of the mountaintops.—J. H. JOWETT.

Tuesday

PSALM 37:7-18 (verse 7).

There are two words in the original which express the privilege and the duty of resting on Christ; one implies such a state of acquiescence as silences the clamors of conscience and composes the perturbation of the spirit; the other signifies the refreshment and repose of a weary pilgrim when he arrives at the end of his journey and is settled for life in a secure, commodious, plentiful habitation.—JAMES HERVEY.

Wednesday

MATTHEW 19:16-26 (verse 21b).

Jesus, day by day
Lead us on life's way;
Nought of dangers will we reckon,
Simply haste where Thou dost beckon,
Lead us by the hand
To our Fatherland.

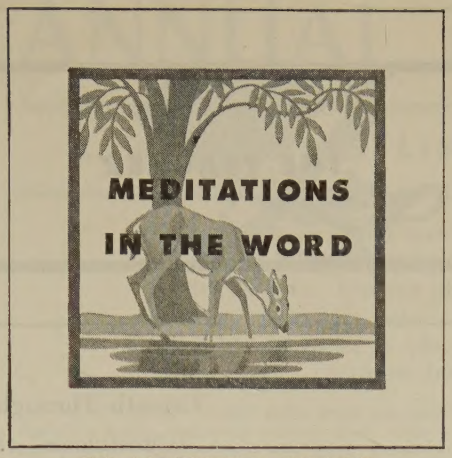
When the heart must know
Pain for others' woe,
When beneath its own 'tis sinking,
Give us patience, hope unshrinking,
Fix our eyes, O Friend,
On our journey's end.

—COUNT ZINZENDORF.

Thursday

1 PETER 5:1-11 (verse 7).

Learn to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a sorrow you cannot disclose—turn it into prayer and send it up to God. Disclosures you cannot make to man you can make to the Lord. Man may be too little for your great matters; God will not be too great for your little ones.—SELECTED.



Edited by EDITH M. BEYERLE

Friday

DANIEL 10:1-9 (verse 7).

Heart preparation spells the difference between vision and no vision. Daniel, who "alone saw" the vision of the theophany (Christ as high priest, cf. Rev. 1:13), had previously prepared his heart by strict discipline (verses 2, 3); his companions "saw not the vision" because of unprepared hearts. God was not partial. It was a matter first of desire and seeking, followed by self-discipline. God's laws are the same today.—PAMEH.

Saturday

JOHN 9:31-41 (verse 38).

A new life of motive, and of disposition, and of intention, and of aim and end is not the growth of a day or of a year. . . . Believe that and the great work of your life is already half wrought. Believe what God's purpose with your life is. . . . Believe nobly. Believe magnificently. Believe with Christ, the greatest Believer, and the chiefest Saint. Believe that all your life is laid out, and filled up . . . for a heavenly and an everlasting end.—ALEXANDER WHYTE.

Sunday

ISAIAH 53 (verse 11a).

There is for our blessed Lord a greater anguish than even the bitter cross; namely, the sorrow of dying in vain for some of those precious souls who have never yet heard the story of love. His part was to bear their cross, but our part is to tell them the story of His love and bring them to share the joy of His salvation. . . . If we are denying Him this satisfaction, we are laying upon His heart a far heavier burden than they laid in that tragic day when they compelled Him to bear His cross.—A. B. SIMPSON.

Monday

REVELATION 2:1-11 (verse 10b).

We are promised that if we are faithful unto death we shall receive a crown of life . . . , eternal life in heaven with the saints and the Father of faith and truth. Let us constantly feed our faith through the keeping power of the Holy Spirit. We are eternal conquerors if we possess an eternal faith. Tests of faith are great opportunities to properly gauge the degree of faith we have and to make sure that it is all we are capable of possessing.—THE HERALD.

Tuesday

PSALM 63 (verse 7).

It is when God spreads abroad His wings over us and around us that we see that He is infinitely greater than everything in nature, or than everything in our dreams or our air castles, that He has sufficiency in Himself infinitely beyond all our wants and all our imaginations. . . . The sight of God's infinite wings spread abroad would make us forget the tearing up of any earthly nest.—GEORGE WATSON.

Wednesday

HEBREWS 10:19-25 (verse 22a).

And so beside the silent sea,
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

. . .

And Thou, O Lord! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee!

—JOHN GREENLEAF WHITTIER.

Thursday

EZEKIEL 22:23-31 (verse 30).

Praying apostles will beget praying saints. A praying pulpit will beget praying pews. We do greatly need somebody who can set the saints to this business of praying. We are not a generation of praying saints. Nonpraying saints are a beggarly gang of saints who have neither the ardor nor the beauty nor the power of saints. Who will restore this breach? The greatest will he be of reformers and apostles, who can set the church to praying.—SELECTED.

Friday

ZECHARIAH 2 (verse 5).

This prophecy concerning regathered Israel affords one of the blessed pictures in Scripture. Jerusalem, the seat of all the succeeding temples for Jehovah, will be safeguarded not by man-made walls but by God's presence—God who says He is a "consuming fire." And His Shekinah glory will illuminate its center. Spiritually the child of God needs no other protection than that same "fire" and no other comfort and joy than that same presence of God Himself. His home is the "secret place of the most High" (Psa. 91:1).—PAMEH.

Saturday

ACTS 18:24-28 (verse 25b).

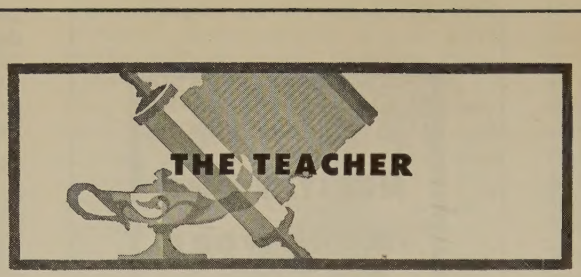
A warmhearted preacher can melt many a cold-spirited pew. It has often been said, "Set the pulpit on fire and the church will burn." Here is more truth than we may want to admit. Our reactions against an illiterate emotionalism in some religious circles of so-called evangelism can rob us of the genuineness of God's power so much needed in our hearts today. Preaching need not be cold to be intellectual, but our brilliance must burn with His warmth and truth.—THE HERALD.

November 5, 1961

LESSON TEXT—
Matthew 25:31-46

GOLDEN TEXT—
Galatians 6:2

DEVOTIONAL READING—
Luke 10:25-37



November 12, 1961

LESSON TEXT—
Matthew 25:14-29

GOLDEN TEXT—
Romans 12:1

DEVOTIONAL READING—
Matthew 5:1-16

By Harold J. Sutton

Growth in Christian Concern

It is the judgment of the nations.

I. THE JUDGE (Matt. 25:31).

(1) *"The Son of man"* (see Matt. 1:1). As Jesus: the Son of Mary; as Christ: the Son of God; as Son of David: the Son of royalty; as Son of Abraham: the Son of Jewish nationality (John 5:22, 27). The Judge bears the nature of the judged. (2) *"Shall come in his glory."* This "glory" is twofold: preincarnate (John 17:5); acquired and bestowed (1 Pet. 1:11). (3) *"And all the holy angels with him"* as attendants and ministers. These may be the "clouds of heaven" (Matt. 24:30). (4) *"Shall he sit upon the throne of his glory."* "Throne" means the divine will expressed in human government (Rev. 20:11). Here, "nations" are to be judged in the light of their relation to the divine will.

II. THE JUDGED (Matt. 25:32, 33).

(1) *"All nations."* There are different judgments and different phases of these judgments. These affect different people, different classes of these people and different relationships of these people and classes. (2) *"Before him . . . all nations."* He holds the reins of human government. It is with Him that nations have to do. (3) *"He shall separate them one from another."* The collective becomes individual and the unit stands alone. None is lost in the crowd. (4) *"He shall separate . . . his sheep from the goats."* National distinctions will be lost in personal and individual judgment.

III. THE JUDGMENT (Matt. 25:35-45).

(1) *Determining factors.* Our Lord speaks of an underlying compassion that bore the fruit of active mercy. It was present in the "sheep"; it was absent in the "goats." This is a judgment of character based on works. Heavenly and earthly relationships are largely the same. Where God is not, men commit all manner of crimes against men. And the reverse is true. *Again:* It is service dictated by spiritual considerations. The words "these my brethren . . . me" denote an evangelical bias and the motive is the measure of the deed. Not the deeds done, but the deeds done in the name and for the love of Christ—this brought the King's commendation. The giving of a cup of water does not bring rewards; it is the giving in Christ's name (Mark 9:41) that is recompensed at the last. *More:* The treatment of the "brethren" is the treatment of Christ. *Also:* The judged will be surprised (v. 38). (a) At the basis of judgment. What was done was done not for reward but for love of Christ. (b) At the remembrance of the doing or the omission ("When saw we thee . . . ?"). (2) *Sentences meted out.* (a) Happy fellowship: "come." Divine recognition: "blessed of my Father." Possessed possessions: "inherit the kingdom prepared." Life of the ages shared and enjoyed: "life eternal." (b) Banishment from God and heaven: "go away." The torment of the ages: "into everlasting punishment."

OBSERVATIONS.

(1) The friends of man share the destiny of the Friend of man. (2) All distinctions finally are moral. (3) We are *now* acquiring moral bias and determination. (4) Here is generosity displayed under circumstances unfavorable to personal vanity: "One of the least of these my brethren" (v. 40). (5) Private acts will have public recognition.

Growth Through Stewardship

"Watchfulness" (Matt. 25:1-13) and "work" (Matt. 25:14-29) go hand in hand. Watchfulness makes possible effective work; and work requires constant watchfulness.

I. COMMISSION (Matt. 25:14).

The italics indicate a kingdom truth. (1) *The Sovereign.* "A man" who is the Lord from heaven. His interests: wide and far-reaching; His holdings: vast and numerous; His concerns: many and varied. (2) *The sojourn.* It is "into a far country." The "far country" is the heavenlies and the absence is to continue through this dispensation of grace. (3) *The servants.* He "called his own servants." Call, servants and goods were His. Here were enlisted disciples with assigned tasks.

II. COMMITMENT (Matt. 25:14, 15).

(1) *Administration.* "And delivered unto them his goods." Each received something; none was missed. The receiving of the "goods" was not optional; it was an obligation. As servants they were committed. (2) *Ability.* "According to his several ability." Each received something as determined by the Lord's appraisal of the individual. Here are the Redeemer's right, the redeemed one's responsibility, the service to be rendered, the inclusion of all the redeemed in the work, plus the fact that each is capable of performing the task assigned. (3) *Absence.* He "took his journey." The "far country" of the Saviour's mediatorial work occupies this age, but He is by no means indifferent to the tasks committed to His servants. The Lord of the church, in the person of His Spirit, is still in the church.

III. COMPULSION (Matt. 25:15-18).

All were compelled to "trade" or "bury." (1) *Industry.* He "went and traded." This was the Master's intention. Both *call* and *commitment*—and all related thereto—cried for use. Talents are for trading, abilities for service and gifts for use. No divine impartation is for enjoyment alone; rather is it for employment. (2) *Increase.* "And made them other five talents." Use multiplies the original investment and capital is gained thereby. Productive powers properly used become reproductive in scope. (3) *Infamy.* "He . . . digged . . . and hid." He buried what was not his. None have that right. Do we have talents? They will be required, plus.

IV. COMPENSATION (Matt. 25:19-23).

The "long time" had passed and reckoning had come. (1) *Praise.* "Well done, . . . good and faithful." (2) *Promotion.* Faithful in little spelled ruler over much. (3) *Privilege.* "Enter thou . . ." Having shared in the Master's duties the servant was now to partake of His delights.

V. CONDEMNATION (Matt. 25:24-30).

(1) *Disobedient.* The bank (exchangers) was the place for the money, not a grave in the earth. (2) *Disgruntled.* "I knew you—this and that." How familiar it sounds! (3) *Denounced.* "Wicked . . . slothful . . . thou oughtest . . . I should have received." (4) *Dispossessed.* "Take therefore . . ." (5) *Dismissed.* "Cast . . . into outer darkness." Here, servant and service are a unit. The refusal to serve disqualifies the servant and cancels further opportunity. The lesson is plain. The warning is timely.

THE ALLIANCE FAMILY

(Continued from page 16)

Marguerite, all former members of the Pearson Street Alliance Church, New Castle, Pa., was dedicated recently, following a service at the church. Rev. Carl Ellenberger, Pearson Street pastor, made the dedicatory remarks for the church bulletin board with five of the six remaining Mack children present. The sixth, Kathryn Nancy Mack, is a missionary in Viet Nam.

New Churches Being Started

New churches are being started in different parts of the country, and our readers can be of help in establishing these new groups. It would be an advantage if those in charge could contact friends in the area, especially those who have had previous contact with the Alliance, either directly or through relatives.

In *Charleston, S. C.*, the pastor, David L. Moore, would like to hear of interested persons. His address is Route 6, Box 363, North Charleston, S. C.

An Alliance testimony is also being given in *East Brunswick, N. J.* Sunday school and morning worship services are being held regularly in Wade School, south of Route 18 on Milltown Road. Mr. C. L. McGarvey, the pastor, would like to know of friends in the area. His address is 245 E. Milton Ave., Rahway, N. J.

Missionary Treasury

★ ★ ★ ★ ★

September 1961

General Fund	$290,225.64
Missionary Specials	36,384.27

The income for the General Fund, as reported above, represents an amount $40,000 less than the monthly budget of $330,000. So far this year our income has been $223,000 less than what was budgeted.

In an endeavor to extend our gospel work as far as possible, our program has been continually advanced so that our cash deficit at the end of September was $165,000. Although the income thus far in 1961 is slightly larger than a year ago, a greatly increased income is needed if we are to be able to continue paying full allowances.

Gifts for the month of September were covered by our receipt Nos. 49673–51054 and 3937–4060. If you failed to receive a receipt for your contribution, please communicate with our auditors, Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.

ANNUAL BIBLE SALE

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(2) 1127 CZ White Imitation Leather, zipper, gold-stamped, amber edges. Excellent for both family use and teaching. Reference material includes a comprehensive Concordance, Geographical Index, and 8 4-color maps of Biblical lands, center column cross references to actual page numbers. Self-pronouncing plan. 17 illustrations, 9 in full color. 5-color illuminated Presentation Page and Family Register with Family Tree. 1360 pages. Size: 5¼″ x 7¾″ x 1″. Gift Boxed. Regular, **$5.25**; Sale Price, **$3.25**

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(4) 652 Genuine Morocco, Limp binding, self-pronouncing Text, Red Letter edition, gold edges, Presentation Page, Family Register, Color illustration. Size 4½″ x 6½″ x ¾″ boxed. Black. Regular, **$7.95**; Sale Price, **$3.95**

(5) 1140 C Special DeLuxe Edition contains Concordance and Geographical Index, 8 color maps. Limp binding, leather-lined, gold stamped, gold edges, two silk markers. Red Genuine Morocco. Size: 5½″ x 7¾″ x 1″. Gift Boxed. Regular, **$12.50**; Sale Price, **$7.50**

(6) 508 Black Wortex, overlapping covers, gilt-stamped, red edges. Beautiful pocket Bible with the text set in legible self-pronouncing type, a dignified Presentation Page and a illuminated Family Register. Size: 3 11/16″ x 5⅜″ x 13/16″. Gift Boxed. Regular, **$2.25**; Sale Price, **$1.50**

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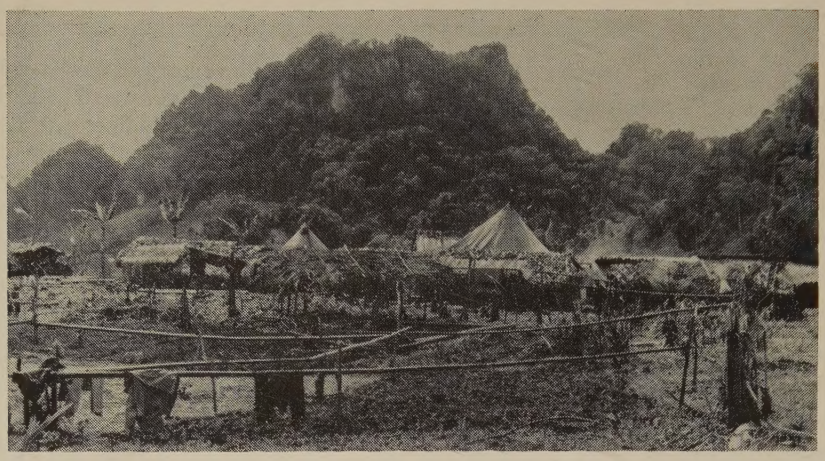

A typical refugee village, Laos (see page 10)

Emergency Conditions in Turbulent Laos

WHAT looked as if it would end missionary work in Laos actually has resulted in an enlarged ministry. In December last year the fighting forced an evacuation of every station, but now the only one not occupied is Xieng Khouang. Severe restrictions on country evangelism are compensated by other opportunities brought about by the war. This is the situation according to the latest reports:

REFUGEE CENTERS: Government officials estimate that 45,000 persons have had to flee from their homes. Many of them are Mèo tribespeople, some of whom are Christians. Most of the centers into which they have been gathered are accessible only by air. Relief supplies which were bought with an initial $5,000 grant from the Foreign Department had to be delivered by air drop. Christian refugees at Phou Fa have constructed an attractive chapel and the field chairman was able to make a visit to them by helicopter. Several thousand Mèo refugees who have reached the capital city of Vientiane are showing genuine interest in the gospel.

ARMY CAMP: So responsive are the Lao soldiers at Chinaimo army camp that ten of them have received baptism. Others who have confessed Christ have also requested baptism.

HOSPITALS: Visitation in the hospitals is squeezed into the busy schedule of the workers and missionaries. It also is proving fruitful.

BIBLE SCHOOL: The Central Bible School at Xieng Khouang suffered the loss of all its equipment. A new start has been made at Luang Prabang where some short term schools will also be operated.

LITERATURE: Plans are under way for increasing the publication of Christian literature for the tribespeople. Some of this is being facilitated through coöperation with missionaries of the Overseas Missionary Fellowship working among people of the same language in Thailand.

There is a strong spirit of optimism among the missionaries. With good courage they are pressing on, counting on the prayers of faithful intercessors.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 1634 Bayview Ave., Toronto 17, Canada